INSTITUTIONS
OR
ADVICE
TO HIS
GRANDSON,
In Three Parts.

By *William Higford* Esq;

Disce Puer virtutem ex me. Virg.

LONDON,
Printed by Tho. Warren, for Edmund Thorn of Oxford. MDCLVIII.

Corrigenda & mutanda.

Pag. 45. lin. 11. lege ab aliis dissidet. *47. 21.* translatio nostra. *103. 4.* omnesque ad unum ferè. *Nam sunt inter Reformatos, qui de lectione hujus nominis non male sentiant: quos aliquando nominabo, si à me nominari volent.* *107. 7.* Loca ubi Iehova &c. *Tota hæc notatio deleri possit, quum antica verbis Mercerì eadem dicta sint.*

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To hi
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Young
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To his Noble friend
John Higford *Esq*;

SIR,

I Have, by your permission, gathered out of your Manuscript, what I conceive to be fittest for the publick use.

Young Gentlemen, who shal read this, will acknowledge your favour in imparting it: And I shall think my pains well requited, if they please to

take the good Advice humbly presented to them from the Noble and Learned Author, under your beloved Name, by the Transcriber.

Epitaphium

Epitaphium Gulielmi Higford.

Hic jacet Higfordus. Quis? Saxo sufficit isti
Inscriptum Nomen. Cætera Fama docet.

Higford lyes here: we onely write his Name
On the Grave, and leave the rest to Fame.

Fama loquitur.

Give me my Trumpet that I may proclaim,
With lasting sounds the Noble Higfords *Name:*
That this ungrateful world may know He's gone,
And know whom they have lost. For he was one
Whom only few, that is, the wise did know,
And rightly value, while he liv'd: but now
All must lament and love. So the sun's light
Is eclipst by the dark shade of night.
He was a light indeed: when he drew nigh,
And with his beams shin'd on our Company,
All clouded brows were clear'd, and every Face
Was beautify'd with smiles; such comely Grace

Appear'd in his behaviour; such true wit,
Sharp wit, but inoffensive, always fit
For the occasion and the persons, still
Mingled with his discourse; grad wit at will.
And Learning too he had in readinesse,
Such as his Book contains, worthy o'th' presse,
His Manuscript to his Sons son. O when
will it come forth, for the use of Gentlemen!
He was well read in Books, and Men; both these,
Study'd, made what he spake or wrote to please:
Old Authors he lov'd best; and well he knew
The Old Religion from the late and new,
And though he read and honour'd Bellarmine
And great Aquines, he did not decline
From th' English Church, but held fast to his duty
The Reformation of Queen Elizabeth,
wherein he had been bred; ever the same;
warping neither to Rome nor Amsterdam.
One note of his Religious minde take hence
(Exemplar to us all) his Patience.
Among his Papers, Gather what his Muse
Hath left us in remembrance ('twas his use)
Of Honour'd persons; Chandos, Dutton, do
Live in his Verses still, and Capel too.
Let Higford also live with them; His Name
with lasting sounds my Trumpet shall proclaim.

THE

THE PREFACE.

MAn is a proud Creature, ambitious of Immortality; but it is denyed him by the immutable Law of God edicted against all flesh, Once to dye.

Omnia mors poscit; lex est non pœna perire.

But yet he solaceth himself with a phansy of Immortality, at leastwise to live in specie, *and by his Posterity, more conspicuously in his First-born to recontinue his memory:* Hæres est alter ipse (*saith Syracides*) & filius est pars patris:

mortuus eſt pater, & quaſi non eſt mortuus, quia reliquit ſimilem ſibi.

The Application, Dear Coſin, reflecteth upon you. You are to me both my Coſin and my Son, my Coſin by the remotion of a degree, but my Son according to the Civil Law, Jure repræſentationis, *becauſe you repreſent the perſon of my dear Son; your late Father, now with God: ſo that in you are inveſted all his Rights and Prerogatives of Birth, and upon you (by Gods mercy) is likely to deſcend all the Honour (if any ſuch be) right and travel of our Anceſters, and in you we all muſt live.*

And becauſe, in this your abſence from Dixton, *I cannot impart my ſolicitous thoughts unto you, nor acquit my ſelf of that reciprocal duty I owe you, nor manifeſt the entire affection*

affection which I bear you by perſonal inference; love muſt creep where it cannot go: and therefore not knowing otherwiſe how to make my approaches unto you, I have framed and dedicated unto you this enſuing addreſſe, that it may be (if worthy your perusal) a ſupport to your tender youth, apt to ſlip, and a Guide unto you in this your journey upon earth, and alſo a Preſent or Token of my love unto you upon the entrance of this new year, which together with the whole courſe of your life, I heartily pray may be ſucceſſefull and happy.

Machiavel in his third book of his Decads upon Livy, ch. 34 (a book which I would recommend unto you in his due time, for I am not of the opinion of thoſe rigid Divines, that place ſo deep a ſearcher into Hiſtories

ſteries and Roman Antiquities a-
mongſt their Apocrypha books) re-
counteth that in the inſtitution of a
young Nobleman or Gentleman (for
Gentlemen are Nobiles minores*)*
three things are very conſidera-
ble.

1. *That he deſcend from worthy*
parents; for that will be preſumed,
that Children will be ſuch as their
parents were (until the contrary
doth appear.)

Fortes creantur fortibus & bonis.

2. *The choice of his Company*
and Converſe; for this doth very
much demonſtrate what the perſon is
in his Genius *and diſpoſition, as*
Syracides *well obſerveth*: All fleſh
will reſort unto their like, and eve-
ry man will keep company with
ſuch as himſelf.

3. *That*

3. *That he be very carefull, how he demean himself in the entrance of his youth that he act nothing, which shall be vile, sluggish or remiss: but that his actions savour of quickness and magnanimity: and if opportunity invite him thereunto, that he undertake some noble Essay,* aliquod egregium facinus, *some notable adventure, thereby to give reputation and lustre unto his subsequent life.*

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INSTITUTIONS OR ADVICE TO HIS GRANDSON.

The First Part.

NOSCE TEIPSUM was a document in especial esteem amongst the ancient Philosophers, and to know your Origin and birth is to know

know a good part of your self.

I have in my custody six Offices or Inquisitions *in serie* (which also are transcribed into the several Offices at *London*) all which I will take care faithfully to leave unto you, because it shall not be through my default, that you lose any of your just rights either in honour or profit: these Offices and the quiet enjoyment of your Ancestors ensuing thereupon, being in truth the very Nerves and Sinews of your estate, and the Conduits whereby it doth appear how their blood runneth in your veins, of all which I shall be ready to give you an account.

But I beseech you (this your descent be it what it will) that you make no boasting or ostentation thereof, or comparisons with other Gentlemen; than which nothing

thing is more vile or putid: but lay it aside by you to vindicate you from indignities and affronts, and when you finde your self disparaged, or the title of your land questioned, then with modesty (the comeliest ornament of youth) and with such weapons as are left unto you, defend the same. Let upstarts and buyers of honour bragg and boast.

Levia dant vada plus murmuris, alta nihil.

Armories have suffixed unto them Mottoes or short sentences: and that which your Ancestors have long used is,

VIRTUS VERUS HONOS.

By which it doth appear, that unlesse

unless you imitate their virtues, you cannot participate their honours. Without virtue, honour is but a false glosse: for Titles of honour do not ennoble men, but worthy men ennoble their Titles of Honour.

Virtute decet non sanguine nitil.

This Honour, though it be a character indelible, which cannot be lost, but by your own default; yet it will be much impaired and in effect lost, neither can it be well preserved, without the preservation of your estate also. They are like two twins, inseparable, born together, and must live and dye together.

Vnijugis vitæ est una, necisq; dies.

Poverty and Honour are very unsutable Companions. Every Acre of land you sell, you lose in proportion so much gentile blood: And therefore you may take notice that you are but *Fiduciarius*, that is (according to the Civill Law) a Trustee for others: and that Piety which your Ancestors had to preserve an Estate for you, you are to extend the same unto those who shall succeed you. If you dissipate, you break that tacit and implicit Trust, which so many Ancestors, in so many Ages, have reposed in you.

Now to preserve an Estate is an Art and skill, as *Ovid* telleth you:

Non minor est virtus, quàm quærere, parta tueri:
Casus inest illis, hic erit artis opus:

The virtue which best conduceth to this end, is the most excellent virtue Parsimony, I mean the *medium* between *nimium* and *parum*, sordid Avarice, and profuse Prodigality. *Cato* being demanded what was the greatest Revenue, made Answer, *Maximum vectigal Parsimonia.* Use Parsimony betimes before a waste be made, for Seneca tells you, *Sera est in fundo Parsimonia.*

In respect of the distance of years which is between us, you are very likely to be Master of your Estate, in part or in whole, betimes, yea in the very entrance of your youth.

The Civil Law limiting the majority of Males at the Age of 25.

25. better provideth for the ſecurity of Eſtates than the Common Law of our Land, which appointeth the full Age at 21. More Families, I dare ſay, have decayed, or at leaſt received the deadly wound in this intervall, which is but four years, than in all other years of mans life. Be not therefore too jolly at the firſt, nor apt to be blown by Paraſites and Flatterers (the bane of youth, who as Summer birds, but withall birds of prey, do allwayes reſort to the Spring of an Eſtate) that your eſtate is greater than it is: this hath deceived many. Make your ſelf rather leſs then yon are. Good grounds of Frugality at firſt once well lay'd will make your Eſtate continue firm and ſtable.

Dimidium

Dimidium facti, qui bene cæpit, habet.

Land, by which a man is fed, is most honourable: mony (as *Syracides* hath it) *answereth all things*, but 'tis not so honourable, and more casual. Land and mony sort best together. If you cannot set your land, you may stock it. When it is more profitable for you to distock, you can take your best market. Cast your self once behind, whereby you must be inforced to recieve your Rents before they are due, or to engage your Tenants and servants, it is wonderfull what wayes and projects will be layd to keep you down.

Riches may be well compared unto Cisternes or Pooles, which a small

ſmall ſtream will eaſily fill, if there be no leaks or waſts, but ſmall waſts and expences continuing, and not prevented, have decieved, and undone many, no man knoweth how. Look to your exports, as well as your Imports, and ſo prevent growing miſchiefs. *Idem facit ſentina neglecta, quod flumen irruens. Iſta levia noli contemnere. Qui ſpernit modica, paulatim decidet.*

The Antient Hiſtorians agree that by this Vertue Parſimony moſt eſpecially, the State of *Rome* came to Soveraignty over the whole World. *Quintus Cincinnatus* was taken from the Plough and made Dictator, and at the end of his Dictatorſhip returned to the Plough again. But the Roman State, after the conqueſt of Aſia being rotten with luxury, and the

delicacies thereof (*prope ad summum prope ad exitum*) fell as fast, and at last resting *in sinu imperatoris*, the whole Roman Empire was not sufficient to satiate the throat of one Man, as did well appear in those Monsters of men, *Vitellius* and *Heliogabalus*.

But what do we seek for examples of Parsimony so antient & remote, when you have so lively one of your own. Your worthy Mother, you see, bred up in all affluence, denyeth herself all the conveniences and contentments becoming her sex and Honour. What to do? to give your self and Brothers a Vertuous Education. Certainly, you will much degenerate, if you comply not with Her in so eminent a vertue.

Much more might be added by comparing the contrary effects to

to this Vertue, because *Contraria juxta se posita magis elucescunt:* but they are all checked by this rare Vertue Parsimony, the wholsome Preservative against all Inordination.

Another, and that an especiall means to preserve your Estate is your choice of a wife, when as Maturity of years and your own affections shall encline you thereunto: which also by your care will adde unto you both an Increment of Estate, & Strength & Alliance of friends. It is the weightiest action you can perform in all your life, and it is resembled to Warr, in which it is sayd, you cannot erre twice. *Non est in bello bis peccandum.* If love be your incentive, let Discretion de your directive. Take your worthy Mother by the hand with you; She

looketh upon you with a double aspect, as entrusted by your late Father, and by her own Goodness, and indulgence toward you, exacting by the Lawes of God and Nature duty and obedience from you. To whose advice, if you joyn your Prayers to the Allmighty, you shall then know that a good wife is a Portion from the Lord.

Love is a fire which requireth fuell, and therefore I trust you will take care by your Marriage to advance and augment your estate, that thereby your affectionate Mother may be enabled to make provision for your Brothers, to undergo those progressions into which they have made so happy and Vertuous a Commencement.

And this is also another preservation of your Estate, and security

ſecurity, if your ſelf ſhould faile, theſe like two Arches will preſerve the ſame. Theſe are noble Emiſſaries, which are ſent abroad to afford you honour and reputation at home. If any ſad adventure happen to them, your Houſe muſt be an *Aſylum* or Sanctuary unto them. You are three in number:

Numero Deus impare gaudet.

And as *Solomon* ſaith, *The triple twiſted cord is not eaſily broken.*

Nemo læditur niſi a ſeipſo.

There be many ways & middeſſes by which Families have decayed, and many ſeeming wiſe men have overthrown their own eſtates. Such are they that graſp more than they can hold. Mortgage not your own land upon a certain title, for other land of whoſe title you cannot be ſo well aſſured.

Such

Such as these Syracides well noteth: *He that buyeth land with other mens mony, is like one that buyeth a heap of stones to bury himself.* It is not the number of acres will give you content, when you are besieged and oppressed with debts and necessities. *Melior est pauper* (saith *Solomon*) *sibi sufficiens, quàm qui multa possidet, & tamen egenus.*

Such as these are Gamesters also, who out of a covetous desire and overweening to gain, somtimes make a Patrimony, but a Christmas-Cast. Others have more sport for their Money, who adventure bag after bag, and never leave off till all be lost. *This* hath accelerated the ruine of many noble Families.

I am not so supercilious to conceive, but that it may be a fitting

decorum

decorum, for you to play, when by noble company you are invited thereunto: nay, not to play is a defect: but then not to adventure more than you can well spare, and for which the losse will not discontent you. And in this your disport, you are to have some respect unto time, and not to make that to be your vocation which is onely intended for your recreation. *Ludendi modus est retinendus*, saith *Tully*.

And it will also become you to know the advantages of games; so shall you not altogether commit your money, which is so precious, to the temerity of fortune: Mony is the hand to all actions, and it is also called *alter sanguis*, and *Regina pecunia, cui omnia obediunt.*

A consequent of the two former

mer is the taking up of mony upon Interest: What though you see many of the Nobility and Gentry involved and plunged therein, *Multitudo errrantium non parat errori patrocinium.* Cato being demanded, *Quid est fenerare*, made answer, *Hominem jugulare.* The Jews (well versed in the trade ever since) were permitted to lend upon usury, to those Nations, whom God had commanded to be cast out before them, thereby to extirp them. It devoureth States and Kingdoms. The King of *Spain*, called the King of the golden purse, upon whose Dominions the Sun never setteth; was not able to pay the Interest of mony, taken up from the Merchants of *Genoa*, for the supply of his Army in the Low-Countries:

A

A concomitant to this of Usury is Suretyship, which hath also undone many. Mony cannot be procured but upon high security; whereby you must make use of your friends, even of your best friends. If you suffer them to be sued and impleaded, *Actum est de Amicitia.* But for the most part the borrowers of money (as at a mart) are engaged one for another, by a law of congruity. Those that stand engaged for you; you must underwrite for them also: so that thereby your person and estate will not onely lie exposed to your own engagements, which might be weighty enough to pull you down, but for other mens debts also. And then it will be too late for you to hearken unto *Solomon*, whose advice is: *If thou be surety for thy Neighbour, and hast stricken*

stricken hands with a stranger, give no sleep to thine eyes, nor slumber to thine eyelids. Deliver thy self as a Doe from the hands of the hunter, and as a bird from the hand of the fouler. Your own engagements, with others also, by a figure of multiplication, may so redouble and treble upon you, that in a moment you may be swallowed up alive, and that House wherein your Ancestors have been glorious for bounty and hospitality, may become the Den of a mercilesse Usurer: Your enemies will laugh you to scorn, your friends passing by will lament and say, *O domus antiqua, quàm dispari dominaris domino!* But to prevent these and other the like mischiefs, you have a sure way. Be you the fruitful servant of Almighty God, you shall take deeper

keper root: *You shall be like a tree planted by the water side, which will bring forth fruit in due season: your leaf also shall not wither, and whatsoever you do, it shall prosper.*

Thus much for the preservation of your Honour and Estate, which descend upon you from your Ancestors. You may take breath a little, and then proceed to the second part of this Discourse, concerning your Company and Converse.

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INSTRUCTIONS OR ADVICE TO HIS GRANDSON.

The second Part.

Homo eſt Animal ſociale: and he that is not sociable (ſaith *Ariſtotle*) is more than a man, or leſſe than a man, *aut Deus aut bellua,*

bellua, either a God which hath need of none, or a beast that will do good to none. And from this principle or instinct of nature (for men to live together) he deduceth Families, Villages, Cities and Commonwealths. But the best things have a mixture of ill, and a difficulty ariseth, since *Mundus in maligno positus*, how shall we converse and not participate with other mens sins; touch pitch and not be defiled, or be like fishes of the Sea, bred up in salt waters, and alwaies sweet.

Pelagius affirmed that man onely sinned by imitation: and certainly by seeing others sin before us, we insensible suck in the poyson of Vice. This hath been the cause, that divers pious and devout men have dissociated and retired themselves into rocks,

caves

caves and desart places, thereby to avoid the contagion of Evil: such as *John* the *Baptist*, Father of the Eremites.

But man by his Fall being judged to eat his bread *Sudore vultus sui* is necessitated to live and make choice of an active life, which consisteth in labour & commerce, and thereby is engaged to the society of others. And because of temptations, it is good in the first place to avoid the converse of all known wicked persons, such as are Cheaters, Ruffians & Debauched, *who glory in their shame. A malis bona perdisces* (saith Seneca) *quod si malis adhæseris, mentem quam habes proculdubio perdes.* But because the Assemblies of men (and those also of the better sort, which is to be bewailed) do abound with such, we are to

fortify our selves with the moral Vertues, and put on the Christian Armour, that thereby (by God's assistance) we may avoid the baits and engines wherewith they endeavour to ensnare us, as *Solomon* adviseth us; *Si allu-ciant te peccatores, ne acquie-scas eis*, &c. *Seneca* also gives us excellent direction: *Cum tui-versare, quite meliorem factu-runt: illos admitte, quos tu pos-facere meliores.* Good is diffusive, and it is a happy Converse, when we either profit others or our selves.

The first place in our Affections must be for our Friends. True friendship is (as *Tully* saith) *inter bonos in bonis*; All compacts with wicked men, or in wicked things, are *male icta fœdera.* A Friend is tried in Adversity: *Si posi-*

ſides amicum (ſaith *Syracides*) *tentationibus poſside eum, & ne facile credas ei.* A good cloſe, not to be too credulous, but to try before you truſt, true friends being very rare among ſo many Profeſſors of friendſhip.

Tuta frequenſq;, via eſt per amici fallere nomen.

The Italians have a proverb, *God ſhield me from my friends, I will look to my Enemies my ſelf.* It may be an advantage to have an Enemy: he will make you ſtand the ſurer upon your guard: you eye his motions and avenues: but a friend, which boſometh with you, who can prevent? He is like a ſubterraneous engine, which wil blow you up before you hear the report. And therefore *Seneca* well

adviseth: *Sic ama tanquam osurus*, &c. Never love so much, but reserve your self, that if your friend shall become your enemy, he shall not have power to do you hurt: and yet withall, never hate so much, but leave an open gap or overture to let in love. Your hatred must be mortall, your love immortall. Love abideth for ever.

The next in order are your Neighbours, (a good Neighbour near, is better than a brother afar off:) with whom, in respect of nearnesse, you are to converse.

There are two Honorable Neighbours, that in effect encircle your Estate: 1 The Right Honorable Viscount *Tracy*, who hath the preheminence of all the Families in these parts for Antiquity.

quity. Your Ancestors have from them received much honour by divers Trusts and Services recommended and reposed in them. Their lands at *Alderton* lye promiscuously with yours, and many differences have arisen between the respective Lords & Tenants, which have been alwaies composed in an amicable way. Many graces and favours I have received in my Country; have proceeded from this Honorable Lord, and his Son Sir *Robert Tracy*, the true Inheritor of his Honours & Vertues. And though I might command you, yet had I rather intreat you to assist me to pay that deep debt of duty and service which I ow to those of that Honorable Family.

The other is the Lord *Chandos*; nay, the Lord *Butlers* long

before, as I am very well able to set forth. The Lord *Edmund Chandos* Knight of the Garter, in much infirmity of body did adventure towards *Gloceſter* to do Sr. *Iohn Higford* honour, when he was firſt High Sheriff, but falling more ſick in the Journey, returned to his *Caſtle* and died before the Aſſizes were ended. The Lord *Giles Chandos* employed Sr. *Iohn Higford* in the Government of his Eſtate, and in the Lieutenancy of the County: & for his good ſervice done therein promoved him to the Queens Majeſtie (a great Houſewife of her Honour) who dignified him with the order of a Knight (in thoſe days communicable only to perſons of worth and quality) 14. *Sept.* 1591. At which time alſo her ſaid Majeſtie created Sr

Iohn

John Scudamore Knight, the goodlyeſt Parſonage then in the Court of *England*, and in high favour, her Majeſtie uſing many gracious ſpeches to them both. The Lord *Grey Chandos*, truely noble both in learning and Armes brought me firſt into the Commiſſion of the Peace, and did me many Graces both in Court and Country. This noble Lord, with whom you are almoſt coetaneous, hath ſhewed many remarkable *Indices* of his Proweſs and Honour.

Nec imbellem feroces
Progenerant Aquilæ columbam.

Follow the train of your Anceſtors, and ſo grow up in his favour.

Prin-

Principibus placuisse viris haud ultima laus est.

You have also many other worthy Gentlemen your Neighbours, and some of your Alliance too, from whom your Ancestors have received many high favours. Your Ancestors knew no other way to continue their good Affections, but Affibility, Sweetness, and mutuall Offices of love. Morosity and strangeness will loose your friends, and benefit you nothing at all.

Descendendo ascendes.

The next Companions in order are your servants and Domesticks, but these are ill companions, lest they prove insolent. It is written

written of Nero, the worst of Princes, *Non habuisse ingenium supra servos*; when the great affaires of State were in debate in the Senat house, he was conversant with his Favourite *Tigillinus* and the rest of his servants. And this hath also been a disparagement to many worthy Gentlemen, who affecting to be the best of their company, have neglected the converse of their superiors, many times to their great disadvantage.

That you may be the better obeyed by your servants, you must carefully govern your self, that by your own example you may the better govern them. *Longum est iter per præcepta; breve & efficax per exempla.*

In the choice of your servants, you must take care, that they be

be *negotiis pares*, and then enjoyn them busines enough, and exact accounts from them, lest by remissnes they grow idle and unserviceable. Pay them their due Salaries: so will they be the more tyed and assured to you: *Non manebit apud te opus mercenarii usque mane.* Your Commands must be lawfull, pious, and religious, *tantum in Domino*: remembring, that as they are your Servants, so they are Gods Freemen. Holy David will direct you in the choice of them: *He that leadeth a Godly life, he shall be my servant.* Faithfull Abraham will inform you how to govern them: I know, saith God, *that Abraham will Command his Houshold, that they keep the way of the Lord to do righteousnes and judgment.* Abraham had a good servant whom he

he employed in the negotiation of his ſons marriage: if you finde ſuch a ſervant, let your ſoul love him, and defraud him not of liberty, neither leave him a poor man.

The next Companions will be your Tenants, who are your Neighbours, and will have recourſe unto you, in reſpect of their Eſtates which they hold of you. Tillage is the preſervation of a Commonwealth in providing bread, which is called the Staff of man, whereupon he leaneth: which Staff, if it fail, Man falleth to the ground. *Terra dicitur a terendo.*: and in a Fine Tillage-land is firſt ſet down, becauſe it is worthyer than any other land. For, as *Cicero* ſaith, *Omnium rerum ex quibus aliquid exprmiitur, nihil eſt Agricultura melius, nihil uberius*

uberius, nihil dulcius, nihil homine libero dignius. By this Kings have their Subsidies, and the Bodies of men for supply of their Armies, (for, as *Tacitus* saith, *Ex agro supplendum robur exercitus*) and Incumbents also recieve their full Tithes. These Men live innocent lives without deceit: they onely rely upon God, who giveth the former and the later rain. To incloſe, or not to suffer them to renue their Estates, whereby desolation shall ensue, draweth on a woe.

They hold of you by *Fealty*, that is, Fidelity, to be faithfull unto you for the Lands they hold. you must in Relation give them protection, whereby they may follow their excessive labours.

Finiunt, reaprantq; labores.

Your Ancestors have been moderate

derate in their Fines, and I trust God will bless you the better for it. Let these men of bread enjoy and eat the bread which they dearly labour for and earn: *Panis pauperum, vita pauperum: qui defrandat eos, vir sanguinis.*

To your Tenements and Manour you have an Advousion that is Appendant. An Advousion, in the eye and construction of the law, is no more but a Pleasure for a Friend, a good friend indeed which may lead you to God. *Omnia cum amico delibera, sed de ipso prius,*

Cardinal *Ximenes* Archbishop of *Sevilla* in *Spain* would never conferr any Benefice to any person who made suit for the same. K. *Henry* 7. one of the Sages of the Kings of *England* did never promote any one to any Office

or

or dignity upon the motion of another. Give your Benefice your self, so shall you have the thanks: Give it with Iudgment, not with partial affection, St. *Paul* will direct you how to choose: *Irreprehensibilem, ornatum, prudentem, pudicum, hospitalem, doctorem; non violentum, non percussorem, non cupidum; sed modestum, non neophytum, ne in superbiam elatus in judicium incidat diaboli.* Against this yong man I should except a little. Young men are Aguish, their pots are boiling, and they have many Meanders. The Cardinals in their conclave would once adventure (& that but once) to make a young Pope, which was *Leo* the 10. of the House of *Medices:* but see what followed: This yong Pope by promiscuous granting and selling of Pardons and Indulgences

dulgences to the German Nation, gave occasion to *Luther* to write against him what a defection hath since ensued from that See? The Cardinals since grown more wary in their choice, do except against any one (though otherwise well parted for so high a function) unless he be also old enough to be Pope.

Coram cano capite consurge, (saith *Syracides*.) The Elder man fixeth a deeper impression in the hearts of his Auditors, and the gray hairs exact a better attention, as it is lively expressed by *Virgil*.

Tum pietate gravem, & meritis si forte virum quem
Conspexere, silent, arrectisq; auribus astant:
Ille regit dictis animos, & pectora mulcet.

The elder man also, if he be froward, is of less continuance.

Non datur beneficium nisi propter officium, saith the Law. If you have provided him of the temporal part, he must afford you the spiritual. Amongst other his qualifications, peaceable must be one, in respect of the Interest he shall have in yours and your Tenants Estates. When you make a feast, though furnished with variety of delicacies, your feast will be much impaired, if you have no salt. This is your Salt.

It will be an especial act of Piety in you to settle a godly preaching Minister to officiate at *Dixton*; It will be a singular comfort to you and your Family, to be informed in your duty to God by the example of his life and by his doctrine. It is said, *Facundas comes*

comes in via est pro vehiculo: certainly, in this your journey *ad patriam*, which is Heaven (for we are all but pilgrimes upon earth) such a companion will be as a Chariot to bring you to Almighty God: and perhaps some of your Ancestors have been less successfull by the omission thereof.

Now, being upon the Treaty of Sacred things, I shall recommend and transmit unto you the care of certain Lands piously bequeath'd by *William Higford* Esq. to the use of the Church of *Alderton* by his Deed bearing date in *October*, the 28. *Henry* 8.

The Church doth pray in aid of *Brachium sæculare* to support it, and the first Law in the Statutes of *Magna Carta*, whereunto the King at his Coronation is solemn-

ly ſworn, is, *That the Church of* England *ſhall be free, and have all her Rights entire, and her liberties inviolate.* You are and muſt be a *Brachium ſeculare*, and ſupport to thoſe Lands, which being ſeparated and ſet apart from profane uſes, muſt be now onely imployed according to the diſpoſition of the Donour *per formam doni.* To alien or divert the profits to any other uſe (which is often attempted by the Pariſhioners to ſave their own mony) or to indeavour to gain theſe Lands to your ſelf, is Sacriledge, a crying ſin, greatly tending to the diſhonour of Almighty God, and which alſo may infect your other lands. There are many examples of ſuch who have broken the Truſts repoſed in them, but their Names do not upon

upon the earth. *Horrendum est incidere in manus Dei.* You will find other pious Acts of your Anceſtors, which to their glory and honour you are to maintain, as you will expect to be honoured your ſelf.

You have alſo another Companion, which readeth to you. *Generoſus Animus facilius ducitur quàm trahitur.* You muſt hearken to him as ſubſtituted by your worthy Mother, unto whom God hath confirmed a power over you. The Heir (ſaith the Apoſtle) differeth in nothing from a Servant (in his Minority) but is under Tutors and Governours. Diſobedience in this kind is deſtructive. *Maledictio Matris eradicat fundamenta.* This your Overſeer is to give you your firſt liquor: and then you know.

Quo semel est imbuta recens servabit odorem
Testa diu.

Sir *John Higford*, who was an eminent man in his Country, had for his Tutor the famous Bishop *Jewel*; my Father Doctor *Cole*, an excellent Governour; My self Doctor *Sebastian Benefield*, native of Presbury, a very learned man: All three of *Corpus Christi* Coll. *Oxon.* And if we may transcend higher, *Alexander* who conquered the world, had for his Tutor *Aristotle*, who conquered the Arts: *Thomas Aquinas*, the Champion of the Roman host (of whom they boast, *Tolle Thomam & dissipa Ecclesiam*) had for his Tutor our Countryman and near Neighbour *Alexander* of

of *Hales*, surnamed *Doctor irrefragabilis*: *Charles* the Great, Emperour of the West, *Alcuinus*: *Charles* the fift, Pope *Adrian*: King *James*, a King of learning as well as of power, had for his Tutor the famous *Buchanan*. These Princes and great Persons obtained great renown by their Institution from their Tutors.

The *Iesuits* boast, that *Imperium literarum penès Iesuitas*: and they profit & raise their Scholars most by the choicest Lecturers that may be gotten to read unto their youth (and so also do Both our Universities, both in private Colledges and publick schooles) after the lecture they meet together, hold disputation, whet their wits by discourse, and rivet what they have heard, adding thereunto writing the heads for the helps

of fallible memory: thus the work is done. *Reading maketh an able man, Discourse a ready man, and writing a perfect man.*

There are also other Companions, and these are *Books*, held to be the best companions of all, because they will not flatter: but in the choice of them you ought to be very curious. And therefore in the first place cast away from you all wanton, leud and licentious Pamphets: and read good books, and those in order and method. For as in your diet, health is preserved by a few dishes, and those of good juice and nourishment: so in learning, a few Books well studyed and digested will profit you more than a great number not will chosen. *Lectio certa prodest*: saith *Seneca*.

The Right Honourable, the Lord

Lord Viſcount *Scudamore* is beſt able to direct you (when you can have acceſs to his Lordſhip) he is φιλομαθὴς καὶ πολυμαθὴς, a great lover of learning and very learned: and a moſt bountifull Mecænas to all Schollars and men of parts.

The Book, wherein you are to be moſt converſant, is the Holy Scriptures. This muſt be your *Vade mecum. Non recedat Volumen legis hujus ab ore tuo, ſed meditaberis in eo diebus & noctibus.* This word is a lantern unto your feet, and a light unto your paths. The Scripture is compared to a River, wherein a Lamb may wade, and an Elephant may ſwim: in ſome places eaſie, in ſome places hard to be underſtood. The eaſie muſt expound the harder: and where you doubt, you muſt follow the Adviſe of St. *James Si quis indiget*

diget sapientia, postulet a Deo: and also have recourse to Gods learned Ministers and Embassadors, of whom it is said, *Vobis datum est nôsse mysteria dôi,* whereto the Prophet *Malache* agreeth: *The Priests lips preserve knowledge: seek the law at his Mouth.* Thus doing, yo must acquiesce, and captivate your understanding *to the obedience of Christ.*

The Psalms of Holy *David* you are to read as they are appointed for the Day, being a chioce part of the word of God, and the ejaculations of a person according to Gods heart.

Among other Books I would commend unto you especially, in divinity, the learned *Hookers,* Ecclesiastical politie; in History, the honour of our Nation Sr. *Walter Raliegh* & *Plutarchs Lives;*

for

for the knowledge of our own Country, Mr. *Camdens Britannia*, and my freind Sr. *Richard Baker's* Chronicle; for precepts of Morality and vertuous Education, *Xenophons Cyrus*, and *Tullies Offices*, together with K. *James Basilicon Doron*: and to refresh your self with poetical stories, you may take Sr. *Philip Sydney* in steed of all. When I was young, it was a defect for a Gentleman not to be versed in Him.

Alfred, one of the Saxon Kings during the Heptarchy, & Founder of the University of *Oxford*, divided the 24. hours of the Day into 3. parts: whereof one third part he spent in the necessities of Nature, viz. eating, drinking, dressing, sleeping *&c.* another third part he imployed in hearing and composing matters of state,

and

& negotiations of his Kingdome: but the other third part he constantly devoted to Meditation and acquisition of wisedome. Kings and Princes have many and great difficulties, and Crownes have thornes: and so in like sort all Masters of Families and Trades, in their several mysteries and vocations, have a full imployment of their time: of whom it may be said, as *Seneca, Ipsa vita vitæ apparatu consumitur*: But in you, who are freed from all those incumbrances, it were noble to vindicate from sleep and sports some Hours every day, and to dispose them in the exercise of learning.

Of all professions the Lawyer is most painfull: and it may well be so: Gold is an especial Invitement to industry. I have known divers

divers Students of the Law, who have, without any failer, ſet apart eight, nay ſome ten hours & more every day in ſtudy of the Law: whereby they became great Gainers, and were advanced to the higheſt place of Iudicature.

Titus the ſon of the Emperour *Veſpaſian*, called *Delicia Generis Humani* (becauſe he was of ſo ſweet a diſpoſition, that it is ſaid, *Neminem ab eo triſtem diſceſſiſſe*) this *Titus* kept a Diary of all his Actions, and when at night he had found upon examination, that he had acted nothing memorable, he would exclame, *Amici diem perdidimus*. This example I commend to you, Dear Coſin, and adde no more here, concerning your converſe either with Men or Books.

IN-

INSTRUCTIONS OR ADVICE TO HIS GRANDSON.

The third Part.

THE last part of our discourse will concern your Actions. *Virtutis laus omnis in Actione consistit.* The World is a Stage, and every one

one is to act his part before that great Spectator, God Almighty: which must make you carefull how you act under his all-seeing eye.

The highest acts you can perform are the acts of Religion: which raiseth up your mind from earth to Heaven. Your Religion must be accompanied with zeal, and your zeal tempered with discretion, that you may not be one of them whom the Apostle censureth: *Habentes zelum, sed non secundùm scientiam.*

In your Access to Heaven you are to be led by two Virgins, prayer and preaching, by the one you talk with God, by the other God speaketh unto you.

In your prayer, you are to be frequent and fervent. Holy *David* in the Evening, Morning and Noon

Noon did pray unto the Lord, and that instantly, and the Lord heard his prayer. He did rise also at midnight to give thanks unto the Lord. Our Saviour Christ *pernoctabat in Oratione.*

As for preaching, when you enter into the house of God, be ready and attentive in hearing the word of God, and make it your own by meditation and practice. Those beasts onely were accounted clean that ruminate and chew the cud.

It is practice, and the carefull observance of Gods Commandements, which brings the Reward, *Hoc fac & vives.* This is it that doth most lively denominate a Christian. You shall know him by his fruits.

For the better observance of Gods Law, you are to pray in

aide of Grace, as St. *Austin* adviseth, *Facere quod possumus, & petere quod non possumus.* When you fall, let your prayer be, *Ne derelinquas me, Domine:* Strive to raise your self again by repentance, which is no more but *peccata præterita plangere, & plangenda iterum non committere,* called by St. *Ierom, Secunda post naufragium Tabula.*

The Theological Vertues which attend Religion are three, Faith, Hope, and Charity: with which you must joyn Humility. This is the *basis* or foundation of all other vertues: the first step of *Iacobs* ladder. He that humbleth himself shall be exalted.

But the Moral vertues are a more proper subject for Me, the first in order is *Justice.*

This is the bond of all Societies, Families,

Families, Kingdomes and Commonwealths. *Justitiâ amotâ quid sunt regna, nisi magna Latrocinia,* Justice is, *Suum cuiq; tribuere,* to perform your word & contracts, and thereby you will command other mens Estates as your own. And let this be a Rule unto you, *Nullum utile quod non honestum;* that which is unjustly extorted from others will never prosper:

De male quæsitis non gaudet tertius hæres.

Think not to be registred a Saint in the Court of Heaven, unless you make restitution *(aut voto aut facto)* of that which you have wrongfully exacted upon earth. *Non remittitur peccatum* (say the Casuists) *nisi restituitur ablatum.* But how will you be able to render every one his own, unless

you have the knowledge of Lawes, which limit every one their own, especially of the common or Municipal Law of this Kingdome, under which you live, and by which you hold your Estate.

Yet some caution is to be had, that your knowledge of the Law provoke you not to commence suits, which are the country-mans warrs. It is the counsell of *Moses*, *Priusquam expugnaveris aliquam civitatem, offeras ei pacem.* Have no suits in Law, if you can avoid them, or if you may have peace without them. Use law as your last remedy. Suits in law will cause an extream distraction in your affairs, estate and mind. *Sapientis est modico damno molestiam rei excludere.* The Counsell of the Psalmist is not onely, *Sequere*,

re, but *Sectare pacem:* The frequentative notes, you must seek it often.

For the procuring and effecting of peace, it concerneth you in all your affairs to act nothing without the best and choicest Counsell may be had, that your contracts and settlements of your Estate be valid and perfect; and as much as in you lyeth, foresee all inconveniences which may happen; leave as little as you can to incertainty: Fraud is so inquisitive and searching, that if you lay open the least gap, Fraud will enter thereinto, & will not only weaken and make void contracts and bargains, but even Laws also, never so judiciously debated and enacted.

There is an Adage among the Lawyers, *Qui habet terras habet*

guerras, It is incident unto land to have ſuits; and the greater your Eſtate, the more ſuits; but if any ſuch be, you muſt therein be vigilant and induſtrious to apprehend opportunities, nothing is gained by ſleeping, ſaith the common Law. *Vigilantibus & non dormientibus jura ſubveniunt.*

I am not of the opinion of ſome of our Nobility and Gentry, who, when their ſons leave the Univerſities, omit the Innes of Court, and ſend them beyond the Seas. Travail is a neceſſary Accompliſhment of a Gentleman, and an eſpecial part of his Education: but what is it to be converſant abroad, and a ſtranger at home? Theſe Innes of Court are vertuous and fruitfull ſeminaries for the breeding of youth, where they

they ſtudy the known Lawes of the Land and other noble exerciſes.

Another part of Iuſtice is the well diſpoſing of your own, and this vertue is called Liberality, you are to ſcatter your Almes as ſeed upon the earth, to gain thereby a plentifull Harveſt. You ſhall have the prayers of many imploring God for you: and if the curſe of the poor ſhall aſcend to his Maker, ſhall not his prayers conduce to your good. We are but diſpenſators of Gods bleſſings, and the poor muſt have a part. This is the moſt gainfull Commerce of all other. *Da temporaria, ut conſequaris æterna. Melius pecunia ſervatur, quæ in manu pauperis collocatur.*

Quas dederis ſolus ſemper habebis opes.

The next in order is *Prudence*, *Prudentia non est tantum virtus, sed auriga virtutum.* This vertue is the directress of all other vertues, sits at the helm to guide the ship, holdeth the judgment-seat, distinguisheth *bonum à malo, verum à falso.*

A wise mans eyes, saith *Solomon*, are alwayes in his head: and if his own eyes are deficient he will use the eyes of others: *Plus vident oculi quàm oculus.*

From hence ariseth the necessity of Counsell: for in counsell is health: *Sine consilio facias nihil, & non pœnitebis*, saith *Syracides.* It is said of God himself, who is infinite in knowledge, that he acteth all things according to the counsell of his will. Whence we may learn to do nothing rashly or by præcipitation: *Deliberandum*

est

est diu quod statuendum est semel.

A Counsellers part is, not onely to give counsell, but to keep counsell, to be secret and reserved. To keep your friends secrets, is Religion: to keep your own, is safety. For so shall you not be prevented in your designes, which will be sooner effected by a prudent disguising of your purposes, like the Watermen, who in rowing turn their backs to the landing place.

Depend not upon humane wisedome and policie, but depend on God: choose the fittest means to your just ends, and leave the success to him.

After followeth *Fortitude*, what can be more expected: Prudence to direct what to do, & Fortitude or courage to dare to do. But this

this vertue is best observed in our selves. Man hath for his object *bonum sensibile, & bonum supernaturale*: the one draweth him upward, the other downward. And hence ariseth the conflict which is in Man, himself against himself. Whereupon it was the dayly prayer of St. *Austin, Domine, salva me à me.* To triumph in the conquest of your self, and to subjugate your affections and appetite to the Government of Reason, is more than to conquer the World: which some men have effected, and yet could never conquer themselves,

Fortior est qui se quàm qui fortissima vincit.
Mœnia.

And here great care is to be had to withstand the blandishments of Prosperity

Prosperity, by which more inconsiderately fall, than by the blasts and stormes of Adversity. *Magnæ virtutis est cum fælicitate luctari: magnæ fælicitatis à fælicitate non vinci.* The Traveller put off his Claok in the sun-shine, which he held fast during the rain & storm.

Another effect of Fortitude is to exclude all fear:

Degeneres animos timor arguit.

Fear is defined by *Solomon* to be the betraying of the succours, which Reason offers. Base cowardise, which suggests panick fears, maketh shadows substances, molehils to seem mountains. *Pavor omnem sapientiam ex animo expellorat.* And therefore in difficile & dangerous actions, it concerneth you to make a collection of your self, for *re cognita cessat timor*, the

the Iustice of your cause and the clearness of your conscience will make you as bold as a Lyon, and the uglines of Death will not affright you.

Another part of Fortitude is Patience, by many of our Gallants called *virtus asinina*, but in truth it is *virtus heroica*: the most Heroical of all the rest, and which giveth you assurance of Victory: *Vincit qui patitur*, The patient man, like the skilfull Seaman, when the Winds are contrary, tacketh about, and so arriveth at the Port desired.

I will present you with one instance for many. The Lord *Pawlett*, the first Lord Marques of *Winchester*, so created by *Edward* the sixt, continued a privy Counseller, and in especial favour, to four Princes, *Henry* 8. *Edward* 6. Queen

Q. *Mary*, and was Lord Treasurer of *England* unto Q. *Elizabeth*, and being demanded how he could continue in prime favour with four Princes so differing in Disposition, Religion, Age, and Sex, made answer: *Patiendo, tacendo, blandiloquendo, injurias non ulciscendo.* Agreeable whereunto was another saying of the same Marquess: *Ortus sum ex salice, non ex quercu.* But *Virgil* the Poet shall conclude for all.

Superanda omnis fortuna ferendo est.

The last, but not the least, is the most rare and excellent Vertue *Temperance*. *Epictetus* taught this vertue in two words: *Sustine & Abstine*. *Aristotle* defineth it: *Virtus cohibens appetitum in jis quæ*

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quæ turpiter appetuntur. But St. *Gregory* goes farther: *Qui non temperat à licitis, incidet in illicita.* It is not enough to abstain from things forbidden and unlawfull, but even from the immoderate use of lawfull things also.

This is the sweet vertue, may the Lady and Mistris of all the rest. This must be your consort both at Bed and at Board. At Bed to preserve your Chastity: at Board to preserve your Health. Chastity is a great gift of God: the chast shall follow the Lamb: They lead an Angelical life here, *in carne, sine carne.* Health is the greatest Worldly blessing. As it is an Axiom in Philosophy, *Anima sequitur temperaturam corporis*: so certainly the distempers of the body do dogg and disturb

the

the faculties of the mind.

This vertue will preserve you from the loathsome sin of Drunkenness: which if it once get possession of you, will encrease with your age & gather strength. Other vices may have some Generosity in them, this savoureth too much of the Pigg. It excludeth a man from the Kingdom of God: it depriveth him of his reason: it exposeth him to contempt and scorne: it bringeth many other sad consequences and disasters.

I know there is sometimes a joviality amongst men upon prosperous events, whereby you may be drawn perhaps to exceed by Persons of Honour. But be sure, if you drink *ad hilaritatem*, drink not *ad ebrietatem*. Make not your self a Bruers Horse to carry drink

Drink. Pretend other business and fair excuses to come off. Wine and strong drink is a traitor. The Wine sparkleth in the Cup, it runneth sweetly down the throat, but it biteth like a Serpent, and the end is bitterness, as the wisest man hath observed.

I presume I might have forborne this to you, but because it is *morbus patrius*, so catching and infectious, I have taken leave to deliver mine opinion thereof.

There is another sort of Temperance, to restrain Anger. It will be good for you to resist the beginnings of Anger, and to kill this raging serpent in the egge. *Augustus Cæsar*, before he would do any thing in his Anger, would say over the Greek Alphabet: but let your direction be, when your

your Anger ariſeth, to ſay over the Lords Prayer, twice or thrice, the oftener the better: and remember what *Solomon* ſaith: It is the diſcretion of a man to defer his anger, and his glory to paſs by offenſes.

From theſe Cardinall Virtues I ſhall now proceed to ſome good Additions, and comely Ornaments of a Gentleman.

And the firſt that I ſhall propoſe unto you is the noble exerciſe of *Riding the great Horſe.* A knight on Horſeback is one of the goodlyeſt ſights in the World. Methinkes I ſee Sr. *James Scudamore,* your thrice noble Grandfather, a brave Man of Armes both at Tilt and Barriers, after the voyage of *Cales* and the *Canary* Ilands (wherein he performed very remarkable and ſignal ſer-

vice, under the Conduct of the Earl of *Essex*, enter the Tiltyard in a handsome equipage, all in compleate Armor, embellished with Plumes, his Beaver close, mounted upon a very high bounding horse (I have seen the shooes of his horse glister above the heads of all the people) and when he came to the encounter or shock, brake as many Spears as the most, her Majesty Q. *Elizabeth*, with a Train of Ladies, like the Starrs in the Firmament, and the whole Court looking upon him with a very gratious aspect. And when he came to reside with Sr. *John Scudamore*, his Father (Two braver Gentlemen shall I never see together at one time, such a Father, such a Son) Himself and other brave Cavalliers, and some of their Menials and of his suit,

to

to manage every morning Six or more brave well-ridden Horſes, every Horſe brought forth by his Groom in ſuch decency, order and honour, that *Holme-Lacy*, at that time, ſeemed not onely an Academy, but even the very Court of a Prince.

Sir, you may not boaſt your ſelf to deſcend from ſuch Anceſtors, unleſs alſo you have an earneſt emulation to ſucceed them in their virtues.

The next is the moſt noble *Art of Defence*. You may note it is not called the Art of *Offence*: to offend and to do wrong, is inhumane and barbarous. *Nihil intolerabilius* (ſaith Tully) *in benè morata republica, quàm aliquid fieri per vim.*

If you wrong your Superiour, then you know that will be *impar*

congressus: upon the shock the Iron pot will quickly break in peices the sides of the earthen pot. And if you wrong your Inferiour, then shall you descend, and make him equal with your self; and if you be vanquished, it will tend the more to your dishonour. But above all things you are to avoid dueling. To be engaged in a Duell, is to be accursed from your Mothers Womb. Two great extremities, to kill or to be killed. By the one you will be no other, than *Cain* after the killing of his Brother *Abel*, a runnagate upon the face of the earth, with the horrour of conscience, whose worm dyeth not; and by the other you dy out of Charity, in the disfavour of Almighty God, a most fearfull condition.

To prevent and avoid Quarels, wise

wise men have observed 4 things
First *hold no Arguments vehement-*
ly. Every man loveth the child of
his own brain, as well as the child
of his body, and few men will
yield. Reason with your Antago-
nist soberly, repeat his Argument,
in some measure seem to approve
it, though never so absurd, crave
his pardon that you dissent from
him, and then prets your Reasons
fairly and perspicuously: you are
not bound to make another man
of your opinion: if you cannot
gain him, fall off.

Secondly, *Make no Comparisons.*
Comparisons are odious, saith
our Proverb. For either you will
over-praise, which will be a fault
in you: a noble Gentleman, a brave
Gentleman, an honest Gentleman,
is praise sufficient: or else you will
detract, and that will offend also.

Thirdly, *Lay no wagers.* This hath been an occasion of many Quarrels kindled by Avarice.

Lastly, *Avoid all scurrility:* rubb no old sores, and lose not your friend for your Jest. *Facetia* (saith *Tacitus*) *quæ nimium de vero traxerint, acrem sui memoriam relinquent.*

But to defend your self in a just cause, that is agreeable to the Lawes of God, nature and man: and to do it with judgment and resolution will marvellously tend to your honour and safety.

The use of Arms doth much differ in these times I hear now the single Raper is altogether in use: when I was young, the Rapier and Dagger. And I cannot understand, seeing God hath given a man two Hands, why he should not use them both for his defence.

The

The braveſt Gentlemen of Armes, which I have ſeen, were Sr. *Charles Candiſh*, and the now Marqueſs of *New-Caſtle*, his ſon, Sr. *Kenelm Digby*, and Sr. *Lewis Dives*; whom I have ſeen compoſe their whole bodies in ſuch a poſture, that they ſeemed to be a Fort impregnable. They were the Scholars of *John de Nardis* of *Sevilla* in *Spain*, who with the Dagger alone would encounter the ſingle Rapier and worſt him. This exerciſe is moſt neceſſary for you, and alſo excellent for your Health.

And from this Principle or Ground of Nature, to defend your ſelf, appeareth the lawfullneſs of *Warr*, when as the Honour, Religion and ſafety of a Commonwealth is concerned therein. *Juſtum eſt bellum, quod*

idem est necessarium: & pia arma, ubi nulla nisi in armis spes est.

Our Saviour adviseth, that He who will go to Warr should compute first. In the computation you are to make, you must survey *bona animi*, *bona corporis* and *bona fortunæ*. In the first you are to measure your Abilities of mind: for if you enter into warr, you must either go on like a man of Honour, or dy in the Bed of Honour: Next you are to consider, whether your Body be able to endure the labours of War, and the extremities of hunger, thirst, cold, heat, watching *&c.* And lastly, what salary or entertainment you shal have (for the name soldier is derived from the name *Solde*, which is pay) that you may follow the Warrs in an honourable way,

way, therein to use no violence or plundering, which will be unworthy of you; but follow St. *John Baptists* command: *Neminem concutiatis: sed contenti estote stipendiis vestris.*

But now from the rude noise of Armes I shall call you to the harmonious sounds of *Musick*, worthily placed among the liberal Arts. All creatures have an inclination thereunto: the Birds chanting in the woods: the laborious Husbandman and Artificer, in their several vocations alleviate their toilsome labours by their rude Accents, making melody to themselves: and in all Ages Musick hath been esteemed a quality becoming a noble personage. *Themistocles* the Athenian, as *Tully* saith) *Quia non poterat fidibus canere, habitus est indoctior.*

Musick

Musick is either Vocal or Instumental. Vocal is best, because made by God himself, adding thereunto the livelyness of the Musician, singing some excellent composed Poem, well fitted to the Musick: and in this kind these latter times have been most exquisite. But you will be most compleat, when you joyn the vocal and instrumental both together.

Great is the power of Musick. In the Kingdome of *Naples*, there is a small creature called the *Tarantula*; any one bitten with it falleth into a phrensy, and the proper cure for him is Musick; whereby he is recovered.

Musick did allay the evil spirit of *Saul*. Musick prepared *Elisha* the Prophet to recieve his Inspirations. Musick advanced Gods

hon-

nour and ſervice in the Tem-
, and the Happineſs in Heaven
deſcribed and ſet forth unto
s by Muſick and Singing.

Memorable is that which St.
Auſtin relateth of his converſion
n the book of his Confeſſions)
am reminiſcor lacrymas meas
as fudi ad cantus Eccleſiæ tuæ
primordiis recuperatæ fidei meæ,
agnam inſtituti hujus utilitatem
gnoſco.

They ſay in our Engliſh Co-
nies in *Virginia* and *New Eng-*
nd, and the ſummer Ilands, the
ag ns give wonderfull attention
o the Singing of Pſalms, and
hereby are ſo taken and delight-
d, that it is a ſpecial means of
heir converſion to the Chriſtian
aith.

I have ſent you a book of the
Pſalmes compoſed in four parts,
an

an excellent compoſure, whereby you may be invited to proceed farther in this divine faculty. When you are oppreſſed with ſerious and weighty buſineſs, to take your viol and ſing to it, will be a ſingular eaſe and refreſhment.

Subſervient to this faculty of Muſick is *Dancing*, a meaſure of the feet: and this is alſo a ſingular Ornament to a Gentleman, conducing to a comely poſture of his Body in his ſalutation of others, or otherwiſe to adapt him to a *Decorum* in his deportment and behaviour.

This Quality hath advanced many perſons unto Honour. Q. *Elizabeth*, a Princeſs of ſingular judgement in the choice of her Servants and great Officers of State, by ſeeing Sr. *Chriſtopher Hatton*

Hatton dancing in a Mask (then but a private Gentleman of the Inner Temple) advanced him to the Dignity and place of Lord High Chancellor of *England*, the highest officer of State, next unto her Person, for honour and trust.

Some rigid Divines hold it unlawfull and impious to dance, affirming that *Chorea est circulus cujus centrum est diabolus*, but others, *quorum melior sententia menti*, esteem it not onely lawfull, but usefull also, for the raising of noble spirits to high and heroick actions. Masks and other Courtly recreations of Gallant Gentlemen and Ladyes of Honour, striving to exceed one the other in their measures and changes, and in their reparts of wit and complement have been beyond the Power

Power of envy to disgrace.

Amongst other Arts I must commend unto you, that which is of very great necessity, especially for Oeconomy and Government of your House: I mean, *Arithmetick*. Sir *John Higford*, famous for his Hospitality, kept a diary of all his expenses. The Great Earls of *Warwick*, unto whom our Ancestors had some Relation, took accounts from their officers and servants of all the Charge and Provision of their House keeping (which I can yet produce) even to the gaging of the Hogsheds of Beer.

The Right Honourable the Lord *Scudamore* is in an extraordinary measure versed in this rare faculty, and when I had the honour to wait upon his Lordship, concerning the Treaty of Marriage with your worthy

worthy Mother, the Government of his House so well contrived, every officer recieving the Provision, one from another, with such order, honour and bounty, that the managing of his House-keeping (I want expression) did appear to be *tanquam scies ordinata*. Believe it, *Thrift is the Jewell of Magnificence.*

I may no longer omit that which I account an Essential part of a Gentleman, namely, *Travell* beyond the seas into foreign Countryes: And I could heartily wish, that with some other young Gentleman, under the conduct of some Grave and learned person, you might resort to some famous University, either in the remotest part of *France*, or *Italy*, from the converse of the English Nation; that you might for a time

study

ſtudy Philoſophy and the Arts. Certainly, upon his dunghill, the Engliſh Gentleman is ſomewhat ſtubborn and churliſh: Travell will ſweeten him very much, and imbreed in him Courteſy, Affibility, Reſpect and Reſervation.

In your Travell, it will be obvious to you to obſerve the ſituations of Townes, Cities, Rivers, and the diſtances of high wayes and ſtages for your Iourney: ſo alſo for the commodities of each Province or Countrey:

Et quid quæq; ferat regio, & quid ferre recuſet.

But you muſt not reſt there: You muſt tranſcend to higher Notions.

Tu regere Imperio populos, Romane, memento.

Your obſervations in Travell muſt be verſed in the politie

politie and ordering of States, especially Monarchies, because almost all the World is under the subjection of Monarchs.

In the *Monarchies* therefore, you are especially to observe the state and magnificence of the Prince, his Nobility, his Pensioners, his Gaurds, his Genius and disposition, his prime Favourites, his Great Officers of State, his Counsellors of State, the manner of their procession, how they take places; their several Commands, Authorities and jurisdictions. Then, to observe his Courts of Justice, the quality of his Judges; the processes, pleadings and progressions for Hearing, as well in causes criminal as civil; and the Results, Sentences, Appeals, Arrests, Judgments depending thereupon:

The latitude also and power of every Court of Justice. Then are you to consider his Forces, what number he is able to bring into the Field, his Cavalry, his Infantry, the condition of his soldiers, whether mercenary, auxiliar, or natural (which is the best sort) their discipline and order. Next, to consider his Forces at Sea, the situation, capacity and convenience of his Havens and ports; what vessels and of what burthen he is able to set to Sea: and then, for the maintenance of both, you may survey his Ammunition, his Storehouses, Magazins and Arsenalls: Then, what revenewes and intreates he hath to maintain, support and defray the charge of his Forces both by Sea and Land: And therein to take notice of his marks

of

ſoveraingnty, what he can do, ith, and without his people: nd therein to conſider his Trea- ry, his Exchecker and Finaces, s Crown Lands, his Cuſtomes, iviledges and Flowers of his rown: Then, his extraordina- es, wha Contributions, Subſides, ids, Impoſitions and Gabells raiſeth from his People. Then e you to conſider his Friends d Allyes: what his leagues are, hither offenſive, or defenſive, both: and of what continuance ey are like to be. Then you ay look upon his Religion, his ergy and the Goverment them, their Rites and Ceremo- es, Liturgy, Sermons and Te- s. Then are you to have re- rſe to the Univerſities, and in m the moſt famous Men, their putations and controverſies,

and whatsoever more you shall finde rare and fit for imitation, when you return into *England.*

Now for the Commodiousnes of your Travell, it concerneth you to be skild in the *Languages* of such countryes, wherein you are to travell. The *French* is most in use. It is a most sweet Tongue, called *the Womans Tongue*; and, as I think, for the Addresses from the servant to the Mistris, and from the subject to the Soveraigne there is no sweeter, nor more civil Language in the World. Some progression were fit for you to make in this usefull Language.

Some of your good friends have very much enabled themselves, and gained much honour and reputation by their Residence in forein parts.

The Lord *Scudamore* hath acquired

equired much honour to our Nation by his Ambaſſage into *France*: his direction and Addreſſes to ſome of his noble friends there, will be an eſpeciall Advantage to you.

The late Sr. *John Scudamore*, unfortunately deceaſed, brought home many rare Books, and obſervations of his Travell, which are well worth your peruſall, if they might be gotten. I was in my particular much bound unto him for his Favours. He viſited and careſſed me when I was a Priſoner, and did me noble offices, which here I mention in honour to his Memory.

I muſt not forget the Princely exerciſe of *Hunting*, wherein the ſagacity of the irrational creature is very obſervable,

Et odora canum vis.

Hunting is useful, to know the situation and distance of places, & to enure your Body to labour, and by the bounty of your Horse to clime the Hills and descend the Vallies, like young *Ascanius*,

Nunc hos cursu, nunc præterit illos.

So also is the Gentile exercise of *Hawking*, more especially at the River, to see the Falcon lessen her self, and to fall down upon the Foul like a Thunderbolt.

These are noble exercises, if the convenience of your Estate and affairs may afford you a dispensation to make use of them.

There are also other parts becoming a Gentleman, as Limming,

ming, Portraying with the Pen-file and many other, which I leave to your own Election and Judgement.

The Concluſion.

TO conclude with a ſtory: *Sempronius Gracchus*, Father of *Caius* and *Tiberius Gracchus*, obſerving the turbulent diſpoſitions of his two Sons, perſuaded them to reſide in the Country at his Farm, there to negotiate in his affairs of husbandry: but his ſaid Sons, being of a more boyling and tumultuous humour (They afterward

ward became incendiaries in the State of *Rome*) would not hearken to their Fathers commands, but resolved to abide in the City, at that time the Theater of the World for high Atchievements and Actions. Their Father not prevailing with them, used and delivered unto them these words: *My Sons, if* you will not return into the Country, as I desired, then take care, I pray you that you act nothing *Indignum Nomine Sempronio.*

You My dear Coson, derive

derive ſome honour from your late Father, much more ennobled by your worthy Mother. Act nothing, I beſeech you, that ſhall be unworthy of your Anceſtors, from whom you deſcend.

But I have a better confidence of you; and your Name hath been alſo very fortunate to our family: *Bonum nomen, bonum Omen.* I hope it will be verifyed of you, as it was of *Jhon Baptiſt* in the perſon of *Elias*: *Joannes cum venerit reſtituet omnia.*

And for *Dixton*, I hope

it

it will be ſaid, the ſame which was ſaid of *Rome* under the Government of *Auguſtus*, *Lateritiam invenit, reliquit marmoream.*

And to that purpoſe I ſhall commend you to God in my prayers: God ſo bleſs and govern you, that you may be a contentment to your ſelf, a comfort to your worthy Mother, an Honour to our decayed Family (to me your well doing an unſpeakable Joy) and which is the ſumme of all, that you may be the faithfull Servant of Almighty God,

God, to live in his fear, and dy in his Favour Amen.

DEO GLORIA.